Preface

In the spring of 1937 a joint commission for the investigation of the Li and Miao of Hainan Island was organized by the Department of Liberal Arts of the Graduate School, National Sun Yat-sen University of Canton, and the Institute for the Study of the Societies of Southwest China at the privately operated Lingnan University. Dr. Yang Ch'eng-chih, a professor at the National Sun Yat-sen University led this commission, of which I was one of the members. It was indeed a happy circumstance in my life that just after an expedition to Yao-shan in the Pei-chiang area in Kwangtung province, I had another opportunity for a firsthand investigation of these peoples of the Southwest. (In the winter of 1936 I had participated in the expedition to Yao-shan in the Pei-chiang area of Kwangtung, which was organized by the Department of Liberal Arts of the Graduate School, National Sun Yat-sen University.) As I am a native of Hainan and understand the local dialects, I was instructed to stay in the Li and Miao region for a longer period with Mr. Ho Yüan-chiung of Lingnan University. I was especially gratified to have this opportunity to make more detailed observations.

Not long after our return from the expedition, the Marco Polo Bridge incident occurred on July 7. The program of editing and printing the commission's report was to a great extent affected by wartime uncertainties in South China. Now over a year has passed, and it has not yet been carried out. The original purpose of our investigation was, on the one hand, to open up a new field for academic studies in China with some new material; and, on the other hand, to provide our government and the public with more information concerning our frontier peoples in the hope that it would help them to understand the frontier situation and to carry out administrative operations there. Since both objectives are extremely important, the Chinese intellectual community as well as the public must be anxiously waiting for the results of our studies. It is very regrettable that our report cannot yet be published. Because I had stayed there and conducted my investigation

/iii cont'd/

114 book, Hainan Tao Li-jen Tiao-ch'a Pao-kao. If the reader is not
[128] bored by details, it would be better for him to refer to these two books at the same time. This is my humble hope.

If this book has made any academic or social contribution, the credit should not go to the author alone; it belongs to all the members of our commission (a list of the members of our commission is printed in the Appendix, "Journal of the Investigation"). I, myself, must express my gratification and, even more, my thanks to those others who have allowed me to write out what was the collective work of all of us. /iv/ The one to whom I am especially obliged, how-
[164] ever, is Mr. Ho Yüan-chiung. In that uncivilized region infested with malaria, where other people usually fear to go, we lived close together for a long time. We "comforted each other for the same kind of sickness" (actual physical sickness) and were of assistance to each other. To assuage our loneliness, we sometimes talked far into the night with our beds set next to each other. This experience will leave an indelible impression upon me for the rest of my life.

121 I have always been of the opinion that ethnology is not only a branch of pure science but also a practical study. We ethnologists should present the results of our studies not only to the academic world but also to our people and our country. In other words, we hope to offer some contributions toward the solution of our frontier problems. The last chapter of this was written for this purpose. Everything discussed therein concerns the most practical problems which are very important for the future development of Hainan Island. I should feel greatly honored if my writing could draw the attention of our government and the public to working out a proper solution.

Wang Hsing-jui
Graduate School
National Sun Yat-sen University

July 22, 1938

/22/

191
184

	Miao Words of Yai district	Miao Words of Lin-kao district
one	ji	a
two	in	i
three	dam	to
four	se	ti
five	ngn	ta
six	luk	cho
ear		nann
eye		ngan
mouth		yup
nose		cham

/23/ Chapter III. Economic Conditions

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1. Geographic Environment and Economic Life

The essentials of man's economic life are always inevitably influenced by the geographic environment. This is particularly evident with the Miao. We have already learned that the Miao came to Hainan only in the Ming period. At the time of their arrival, the level areas along the coast were already completely occupied by the Chinese, and they were not able to get a foothold. Moreover, the hilly country in the interior was occupied by the Li, who also left no room for them. As a last resort, therefore, they were forced
133 to live on the upper slopes of the great mountains in the center of
131 Hainan where irrigated rice fields were very rare. This has greatly
361 limited their agricultural development. However, the dense moun-
221 tain forests are the habitat of birds and wild animals, and in this respect nature is bountiful to the Miao. Hence the Miao have

/33 cont'd/
61 through frequent contacts and mutual interests. It is possible for this relationship to be even closer than that between those of the same surname who live far apart.

61 In summarizing, all subjective conditions necessary for the 121 development of the Miao kin group seem to have fully matured. [71] Their social organization will change once their economic life takes on a new direction. As far as this point is concerned, Miao society seems more advanced than Li society.

3. The Village

621 There is usually a village on every hill. The village is the most important center of the Miao social organization. It is not only a natural unit within certain geographic limits but also a community of common economic life. This point will be reserved for discussion in the next section. Now let us look at the external appearance of the village and its other aspects and activities.

[618 592] There are two kinds of villages: one is the village consisting of two or more surnames; the other consists of only one. The former type forms the large majority. A large village usually consists of more than ten or more families; a small one consists of several families. Their houses are close to each other in a cluster. The [361 311] village is usually encircled by a wood or bamboo fence in which there is a gate, but there are also villages which are unenclosed, 622 without fence or gate. The cultivable mountain land is always outside the village; inside the village there are only a few vegetable gardens. The headman of the village today is called chia-ch'ang /"head of a chia, or 100 families"/ or pao-ch'ang /"head of a pao, or 10 chia"/; (for detailed information consult the author's previous work, Report on an Investigation of the Li of Hainan Island). Before the pao-chia system was put into practice in the Miao and Li region by the government, the headman of a village, it is said, was called shan-chia /"mountain chief"/. /34/ This position was usually filled by an older man elected by the villagers. The qualifications for this position were ability to read Chinese, knowledge, experience, and Taoist persuasion. It is not definitely established

/110 cont'd/

M 831 539

Then they bought a long plank of wood,
For Meng-wo to be put upon.
/111/ When the Taoist priests had finished the funeral ceremony,
Husband and wife were sent up the hillside.
They were carried over the Yellow River with nine turns.
They were carried over the Yellow River with nine turns.
On the left there was the Green Dragon, on the right the White Tiger.
From behind the Jade Goddess protects their grave site.
In front the scarlet bird* comes to pay its respects.

/* A position in geomancy./

At the back were fierce tigers facing spotted leopards.
Sing to the end the ancient tale of Meng-wo.
So that it will be spread over the five lakes and the four seas.

M 538

In addition to the above, there are the Song of San Pe Ying T'ai /"the three heroic elders"/, the Song of Chiu Niang /"the three girls"/, the Song of T'ang Hsien Chang Shih Niang /"the ten women of T'ang Hsien Chang"/, the Song of Mai Ch'en, etc. All of them are well engraved in the heart of every Miao. Because they are all lengthy pieces, space does not permit us to include them in the present report.

/112/ Chapter IX. Intergroup Relations between the Chinese, the Li, and the Miao.

(1)

M H 648 121

The Chinese constitute the majority of the inhabitants of Hainan Island. Next are the Li and the Miao. The intergroup relationship of the three ethnic groups—the Chinese, the Li, and the Miao, particularly the first two—has constituted an /important/ part of the history of Hainan, and naturally it still will be at the core of problems

H /112 cont'd/
M of Hainan Island in the future. Therefore, in order to understand the
648 history of Hainan or to solve problems of that region in the future, it
121 is very important to understand the intergroup relations among these three peoples. Let us now begin our discussion on relations between the Chinese and the Li.

H In the second chapter of my book Report on an Investigation of
175 the Li of Hainan Island, where the "racial and geographic origins of
101 the native Li people," is discussed, I have assumed that the Li migrated from Nanhai /of present Kwangtung province/ to Hainan during the Stone Age. I do not yet have concrete proof whether this assumption is close to the fact or not. However, it is beyond doubt that the Li have lived here since the prehistoric period. According to the most reliable historical research, the Chinese moved to Hainan during the Ch'in dynasty /221-207 B.C./. In 110 B.C., Emperor Wu of the Han dynasty established two provinces there, Chu-yai and Tan-erh. This is recognized as the official date when Hainan Island was brought under China's sovereignty as a part of her territory. It also dates the beginning of intergroup relations between the Chinese and the Li. It has been more than two thousand years since then! During these two thousand years, Chinese immigrants to Hainan increased from year to year. The Chinese immigration was carried out more intensively after the Sung period /960-1278 A.D./. (For further /113/ reference see the author's History of the Development of Hainan Island.) The expansion of the areas occupied by the two groups
H naturally caused complicated conflicts. Moreover, Hainan Island
648 traditionally has been considered an "area beyond /Chinese/ civili-
175 zation" by the governments of various dynasties. They established no suitable policy for governing the Li. Outside the negative actions of "suppression" and "appeasement," they did very little actual constructive work. (For further reference see in the author's book, Report on an Investigation of the Li of Hainan Island, the chapter concerning policies adopted by governments to govern the Li.) Hence they could not win the good will of the Li and only increased the troubles between the two groups. This traditional deficiency has come down to modern times, and still causes trouble between the

1: Wang--126 S-5 (1937) 1948 AE5 Miao AE5

Appendix

Journal of the Investigation

● 21 A complete journal of the investigation of the Li and Miao has already been included in the author's Report of an Investigation of the Li of Hainan Island. The following excerpt, covering the period from the 18th day of the second month to the 15th day of the third month (1937), is given here because this particular section is related to the investigation of the Miao, and the reader may use it as a reference for the main article.

Second month, eighteenth day. (Thursday)

133 At eleven o'clock in the morning, with Wang Chao-i's younger brother, Chao-ch'in, as guide, the investigation party set out from Pao-t'ing for Ta-ch'i, with 22 hired bearers to carry the baggage and a horse borrowed from Wang Hsün so that we could take turns riding. As we left the city gates, an uneven ridge of mountains rose and fell before our eyes, but Mount Ch'i Chih /"Seven Fingers"/ stood out as especially imposing, with its peaks visible from afar, sticking up like seven fingers, from which it has received its name. As we proceeded along the way, there was nothing but mountain paths, which were steep, rugged, and difficult to negotiate. By three o'clock in the afternoon we had passed the Chiu Ch'ü mountains, which were precipitous and dangerous, and we puffed from our exertions in climbing them, and when we reached the summit, all the mountains lay spread out at our feet, and we could see for a distance of hundreds of miles.

On either side of a narrow defile lay luxuriant growths of primeval forests, which could truly become an inexhaustible source of wealth if scientific methods and management were used. Passing over from the front to the rear of the mountains, the road was short and actually wound back and forth nine times.

/1 cont./ The subject of study in the present book is the Miao in the narrow sense and not in the broad sense.

Recently, students of the history of the tribal peoples of China refer to the present-day Miao tribe as the descendants of the San Miao of ancient times. This assertion is probably based on the passage in the "Wei Ts'e /History of Wei/" section of Chan Kuo Ts'e /History of the Warring States/, which states: "The San Miao lived to the left of Tung-t'ing Lake and to the right of P'eng-li Lake." From the geographical point of view, this would seem to be credible, as the San Miao of ancient times and the Miao tribe of today are both south of the Yangtze River; and furthermore the character for Miao is identical. But after the Ch'in and Han dynasties the succession records make no reference to the Miao until the Sung and Yüan dynasties. Therefore, the question of whether the Miao of ancient times and the Miao of today are the same tribe cannot be settled by a simple passage from the Chan Kuo Ts'e or by the use of the same character for the names. Thus, it is necessary to study and clarify at the outset what the name Miao means, /2/ so that we can know the distinction between the ancient Miao and the Miao of today, and the relation between the Miao in the narrow sense and the Miao in the broad sense.

(I) The Ancient San Miao Were Not the Present-day Miao

The name Miao was referred to in the "I Chi" section of the /Shang/ Shu /Book of History/: "The Miao are obstinate and refuse to work"; again in "Lü Hsing": "The widower and the widow took leave of the Miao ..... put blame on the Miao." Also, such terms as "San Miao," "Yu Miao," and "Miao Min" were frequently used in ancient historical records before the Ch'in and Han periods.

"San Miao" appeared in the "Shun Tien" section of Shang Shu: "To expel the San Miao to San Wei ..... to distinguish the northern San Miao"; in "Yü Kung": Having settled in San Wei, the San Miao were prosperous; in the Tso Chuan it was

2:Ling & Ruey--185 E-5 (1933) 1947 AE5 Miao AE5
Central China AF14

/126 cont./

obliterated. There is no longer the need for this kind of system of t'un defense against the Miao. In fact, unrest in the Miao area today is often due to the maladministration of the t'un fields system. The Miao petty officers and the t'un leaders often are oppressive in collecting rent and sometimes are corrupt in their methods, thus causing dissatisfaction and disturbances. In the twenty-sixth year of the Republic /1937/ the Miao rebellion in western Hunan arose because of the t'un land system. It resulted in the burning of t'un granaries and killing of t'un officers. Although the rebellion was pacified only after bloody and expensive campaigns, it is imperative to change the t'un and enter the newly opened or reclaimed land as available for taxation, so as to reach a fundamental solution.

/127/ CHAPTER EIGHT

MAGIC AND RELIGION

The Englishman, Bronislaw Malinowski, has said: "There are no people however primitive without religion and magic. Nor are there, it must be added at once, any savage races lacking either in the scientific attitude or in science, though this lack has been frequently attributed to them. In every primitive community, studied by trustworthy and competent observers, there have been found two clearly distinguishable domains, the Sacred and the Profane; in other words, the domain of Magic and Religion and that of Science." (1) According to the report

1. Malinowski: "Wu-shu K'o-hsüeh yü Tsung-chiao /Magic, Science and Religion/," paper in Science, Religon and Reality by

/127 cont./

121 771

Joseph Needham, translated into Chinese by Li An-che, Wu-shu K'o-hsüeh Tsung-chiao yü Shen-hua, page 1, The Commercial Press.

According to the report

114 771 of the Japanese anthropologist, Torii Ryūzō: "The Miao of today have lost their native religion." (2) This perhaps was due

2. Torii Ryūzō: Miao Tsu Tiao-ch'a Pao-kao, National Translation Bureau's Chinese translation, page 259, The Commercial Press.

to a lack in Mr. Torii's investigation, that it neglected the religion of the Miao. According to the result of the investigations of the writers in western Hunan, the Miao tribe there not only have not lost their religion but also have preserved the magic related to their religion. Furthermore, while they have kept 771 their native religion on one hand, on the other they have been 177 influenced to a small extent by Chinese magical practices. Although the domain of magic has been reduced, we can still find vestiges of its existence. As to the domain of the Profane, or Science, we cannot tell what is native or what has been influenced by the Chinese, due to the high degree of their sinicization.

(1) Religion

776 The Miao do not differentiate between shen /Chinese, 771 "gods," "spirits"/ and kuei /Chinese, "devils," "spirits"/. [177] All are in the sacred domain, and are recognized to have [192] supernatural power; whether they are devils, ancestral spirits, or gods, they are all called "kuei," [kuey] in the Miao language. In their daily life, whenever a strange phenomenon or an abnormal mien that cannot be controlled or explained

3: Moninger E-5 (no date) 1921 AE5 Miao AE5

THE HAINANESE MIAO

(Miss) M. M. MONINGER

101 162 Far down in the mountainous interior of Hainan, principally in the districts of Loh-hoe and Deng-ang, several hundred Miao villages may be found. These Miao people, essentially a nomadic race, build their rude villages, live on the hillside a few years until the natural fertility of the soil seems to them to be exhausted, and then move to a virgin soil. Hainan's population embraces three great divisions—the Loi aborigines (several tribes of which have become much like the Chinese in everything except language), the Chinese and the Miao. The Chinese seem to be unable to distinguish between "wild" Loi and Miao, classing them all indiscriminately as Loi robbers, but they are very distinct peoples, each tribe having its own language and customs.

166 The Miao people are not native to Hainan. They themselves say that they came from Kwangsi five or six generations ago. They are practically all of one tribe, judging by the embroidered head kerchief of the women, but a few villages of a different type are found in Deng-ang. We would be very glad indeed to get in touch with Miao people in other parts of China who speak the same dialect as our people, and if any readers of this article recognize from the following descriptions, Miao who are similar to the Hainanese Miao, correspondence would be welcomed.

•121 114 It has been my privilege, at two different times, to spend periods of three weeks each, itinerating among these people, and to have seen a number of their villages, both heathen and Christian. Certain general characteristics are true of all their villages and a description of one would apply to all. Let me take as typical the village of Baëh-túi-vóe or White-water-tail.

361 This village is situated near a lovely rocky river, on a tiny hill rising from the stream. Whether you come to the village from the north or from the south, you must scramble down a narrow, precipitous foot-path from the top of a mountain to the village, your carriers balancing their loads as best they can, and your pony in infinite danger of falling

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

563 go through one of their villages while the women were away in the fields without knowing that he had seen non-Chinese people, for their faces look no different, and the costumes of the men are the same, while the houses, though perhaps poorer, do not deviate from ordinary rural Chinese architectural standards except for the layout of the village. Unless he were a very persistent and hardy traveler, however, the chances that he would reach such a village are remote, for these people inhabit refuge areas, and their homes are tucked away in the higher valleys and on the less fertile mountain slopes. Along the larger rivers, the main highroads of China, the traveler would see only Chinese.

The one province of China which is least fertile, least productive, and least influenced by the far-reaching arm of Western culture is Kweichow. It is not surprising, therefore, that Kweichow contains a larger proportion of non-Chinese "aborigines" than the other provinces of southern China. With more aborigines and fewer Chinese, and with less immediate Chinese influence than elsewhere, Kweichow is the ideal place in which to study the non-Chinese — in this case the Miao. That is why, in 1940, Miss Portia Mickey went there.

114 Before she undertook to study the daily life
● 121 of a Miao village, Miss Mickey had had some ten years of experience in China, during which time she acquired a knowledge of Chinese. Aside from her linguistic qualification, she is a natural field ethnographer. Quiet and unobtrusive, she masks with her mild personality keen powers of observation, discrimination, and persistence. To go alone into the most backward part of the most backward province of China in war time, to live there under local conditions of nutrition and sanitation, and at the same time to keep detailed records of everything that went on, was a feat of no little courage and endurance for a small woman no longer young, on her first anthropological expedition.

roughly comparable to our county.

7: Clarke M-3 (no date) 1911 AE5 Miao AE5

175 177 desirable regions of the west and south-west. This process of absorption has been going on since the days of Yao and Shuen, 2356 B.C., and may be observed at the present time in the province of Kweichow. In that province many of the Chinese have Miao wives or concubines, and the children of such marriages always claim to be and are looked upon as Chinese.

121 The writer has neither the intention nor the ability to recall the history of the Miao tribes from the earliest times. His purpose, so far as he is able, is to describe briefly the different peoples now inhabiting the province of Kweichow, more especially the non-Chinese peoples. West China, Tibet, Burma, Tongking, Annam, and Siam are inhabited by many tribes, and it is impossible not to ask such interesting questions as: Who are they? Whence came they? and When? After a residence of more than twenty years in the province of Kweichow, where we have learned something about these tribes, it is our purpose to set down what we know.

103 The two characters *Kwei-chow* as they are now written, and have been written for about six hundred years, mean "Precious or Honourable Region." But eighteen hundred years ago, during the Han dynasty, the name was written

8: Graham E-5 (1921-1936) 1937 AE5 Miao AE5

PREFACE

This article is the result of about fifteen years of study and contact with the Ch'uan Miao 川苗 people. 121

I first learned of the Ch'uan Miao in 1921 through a Hua Miao 花苗 who came to Suifu 叙府 during a famine. Soon after that I visited the Ch'uan Miao near Lo Piao 洛表 and at Chou Chia Kou 周家溝 and a Ch'uan Miao boy, Yang Fêng Chang 楊奉璋, came with me to Suifu where, with my help, he studied in and graduated from the Baptist junior and senior primary schools. After that he was my almost constant companion and went with me on nearly all my expeditions on the China-Tibetan border. From him I learned something of the Ch'uan Miao language and customs.

On returning to Szechwan in 1932 as curator of the West China Union University Museum of Archaeology, I made a more determined effort to learn about the Ch'uan Miao. Yang Fêng Chang spent much time with me at Chengtu and after his tragic death, while hunting takin, I made three summer expeditions to the Ch'uan Miao region, and another in the spring of 1936 to Suifu when several Ch'uan Miao came out and assisted me in my study.

Since the summer of 1934 much help has been given me by Mr. Hsiung Ch'ao Sung 熊朝嵩, a Ch'uan Miao who formerly lived in northern Yunnan but now lives at Wang Wu Chai 王武寨 near Lo Piao. The fact that he has travelled over much of the Ch'uan Miao territory has made him a valuable assistant. The information received has been repeatedly checked, verified and often corrected through other Ch'uan Miao from Wang Wu Chai, Chou Chia Kou, Yung Ning 永寧 and from different parts of northern Yunnan.

The Ch'uan Miao generally say very little about their customs. They have informed me that in the past they have never told many of these things to anybody outside their own group but have made evasive and misinforming statements. To this day some ceremonies are performed behind closed doors, such as the worship of the door and the killing of the sow when worshiping the sky demon. The main ceremonies of commemoration are purposely confined to the Ch'uan Miao dialect so that nobody who is not a Miao can understand them. In the two ceremonies mentioned above, if one word of Chinese is spoken, the whole ceremony must be repeated. 609

I have made a sincere and earnest effort to understand the Ch'uan Miao people among whom I am considered a very good friend and by whom I have been given the complimentary name 123

lk Yang, Beh & Morse D-5 (1936-1937) 1938
AE5 Miao AE5

MAN

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XXXVIII, 66-81 MAY, 1938

ORIGINAL ARTICLES.

BLOOD GROUPS OF THE ABORIGINAL CH'WAN MIAO OF SZECHWAN PROVINCE, WEST CHINA.

By Stephen C. H. Yang, Y. T. Beh, M.D., and Professor W. R. Morse, M.D., West China University College of Medicine and Dentistry, Chengtu. *With Plate E.*

121 66 This paper presents data on the blood groups of an aboriginal ethnic group called the Ch'wan Miao. There is included in this report some previously unpublished data on the blood groups of the Chinese of the province of Szechwan, practically all of whom were inhabitants of the Chengtu Plain.

Introduction.—In pursuance of a plan to make physical anthropological measurements and observations[1] on the Chinese and aboriginal tribes of Szechwan Province, one of the authors (M), with some help from Chinese medical doctors and students who were trained by him for anthropological work, have examined some 1,746 Chinese and 1,304 aboriginal tribesmen.

The aboriginal ethnic groups examined were mainly Tibetans, Chiang, Gia or Chia Rong, Hsi or Shi Fan, Bo Lo Tsi, Noso (Lolo) Black Bones and White Bones, Ta Hwa Miao, Ch'wan Miao and Chung Chia. The Chinese came from quite widely separated areas of the Chengtu Plain and the aborigines from the highlands and mountains to the north, west and south of that Plain.

The statistical analysis of these measurements is now being worked out.

There were over 70 physical anthropological measurements and observations taken on individuals of nearly all of these groups. Most of those examined were adult males, although several hundred adolescent male and female Chinese were included. Sixty of the Chinese were dissecting-room subjects, and their bones, except the skull, were preserved. Photographs were taken of many individuals.

These data have been gathered over a period of some fifteen years, during which time W. R. Morse has organized and made eleven expeditions into different sections of the province wholly or partially occupied by the aborigines. Roughly speaking, this territory is included within Lat. 27° 30′ N. to 32° 30′ N.; Long. 102° E. to 104° E., or from Songpan (Szechwan) in the north; Chao Tung (Yunnan) in the south; Yachow or Yaan (Szechwan) in the east; and Tatsienlu or Kangting (Shikang) in the west. The Ch'wan Miao occupy an area near Lat. 27° 30′ N.; Long. 140° E.

The data accumulated include blood-pressure observations on the Noso (Lolo), Ta Hwa Miao and Ch'wan Miao[2]. Blood-pressure and blood-grouping, colour-blindness, etc., are to be observed on the Tibetans, Chiang, Gia Rong and Shi Fan, by an expedition, almost entirely for that purpose, during the months of July and August, 1937.

121 114 In correspondence with Professor R. Ruggles Gates of King's College, University of London, during 1935–36, Dr. Gates raised the question of blood grouping of the Tibetans and requested Dr. Morse to obtain those data. Owing to the acute activity of the Communists in and about

[1] A schedule of these measurements and observations is now in press, published by W. R. Morse, as a supplement to Jour. W. China Border Research Society, VIII.

[2] 'Blood Pressure Amongst Aboriginal Ethnic Groups of Szechwan Province, West China,' W. R. Morse, Y. T. Beh, *The Lancet*, Vol. 232, p. 966, 1937.

[P. 65]

Il: Yang, Beh & Morse D-5 (1936-1937) 1938
AE5 Miao AE5

121 the areas occupied by the Tibetans whom we would have examined, it was considered impracticable to attempt to secure the data during the summer of 1936. However, an expedition was made into a less active bandit-centre, viz., the Ch'wan Miao, and these blood-grouping data form the basis of this report. Dr. Morse is therefore deeply indebted to Dr. Gates for influencing him to secure these interesting and important anthropological data of blood-grouping.

635 *Brief Historical and Geographical Notes.*—Szechwan Province until recent years included the present province of Shikang and part of the province of Chin Hai; it is, however, still as large as Sweden and remains the largest, most populous, and most prolific in natural resources, of the provinces of China. Owing to the above factors, besides its isolation and relatively long periods of peace as compared with the rest of China, the province has been a magnet for ethnic groups for probably more than 4,000 years. It is an ancient centre of anthropological significance.[3] Up to and after the time of Christ the province was occupied by Pre-Chinese. The present aboriginal population may approximate 2,000,000 tribe folk, who by the pressure of the Chinese have been relegated to the fastnesses of the highlands and mountains of the province. One group (Noso) remains in great part independent of Chinese control. The main groups of aborigines were mentioned above.

101 There are several Miao tribes. The Ch'wan Miao probably number about 100,000, and their
161 place of residence is in Southern Szechwan and Northern Kweichow. They are under the political
167 control of the Chinese. All of the Miao tribes are presumably the modern remnants of the San Miao[3] whose original habitat, roughly speaking, was in the Lower Yangtse River Basin, being approximately the territory surrounding the Tung Ting Lake. They have been in their present location 2,000 or more years. A part of the San Miao were expelled to N. W. Kansuh, according to Ancient Chinese records; this, if true, means a probable or possible ancient racial mixture with the Chiang, Noso, Liao and other tribes.[3]

563 The Chinese population of Szechwan is not
175 autochthonous, and is heterogeneous. Ancient

[3] W. R. Morse: *Ancient Historical Ethnic Groups of Szechwan Province*, 'Journ. W. China Border Research Society,' VIII.

[P. 66a]

12: Wu and Ch'en--1 E-5 (1939-41) 1942 AE5 Miao AE5

General Conditions of the Miao-I in Kweichow

Ch'en Kuo-chün

1. Introduction

The year before last I was commissioned by certain organizations to investigate the conditions of the Miao-I societies in Kweichow. After having received the order, I left for the Miao-I areas of the various hsien districts to start work on the spot. Unfortunately, the references I had previously gathered were of little use. After I had reached the Miao-I district, all that I had seen and heard through personal contacts in the wild mountains and lonely hamlets I recorded faithfully on the spot in the midst of fatigue and traveling. In three years I covered the whole province, and the amount of material I collected was immense. Before it had been organized and put into shape, inquiries came from many quarters concerned with the welfare of the Miao-I people, but these could not be replied to one by one. Furthermore, conditions in the Miao-I areas are quite different from those in the interior, and people who have never been there are prone to picture the Miao-I as a mysterious people and to distort the facts about them. The present article "General Conditions of the Miao-I Societies in Kweichow" serves as an introduction to a knowledge of the Miao-I areas. It is hoped that the readers will be pleased with this survey.

2. Racial Groups

1) Origin and History. Among the 450,000,000 Chinese nationals, there are a large number of ethnic groups. According to ancient history, there were the Hua-hsia, the Tung-i, the Ching, the Wu, the Pa-yueh, the Tung-hu, the Su-shen, the Hsiung-nu, the T'u-chüeh [Turks], the Ch'iang, the Hsi-ts'ang [Tibetans], the Miao, the Yao, and many others. After a thousand years [2] of assimilation and amalgamation, those who

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174 China, and later due to pressure from the Chinese they migrated
563 to the south.) The Chung-chia probably came from Yunnan and Kwangsi and together with the Siamese [Thai] belong to the Pai-Shan linguistic group. The Lolo came from the borders of Szechwan and Yunnan, and their language is of the same branch as that of the Burmese. To confirm or to disprove this
●121 theory we have to be guided by two criteria in our study: first, the criterion of physical anthropology, and second, the criterion of cultural anthropology. Within the confines of physical anthropology, besides the measurement of head and nose indices and cheek-bone protrusion, the study of blood types has become a reliable standard of racial classification in modern anthropology. Within the confines of cultural anthropology the comparison of languages is an important method of study, while a comparative study of customs, folklore and myths is also exceedingly valuable.

The comparative study of myths and folklore is highly regarded by American anthropologists because the similarities in these tales can establish evidences of kinship and mutual influences between various ethnic groups. This method of study is generally known as the historical method of anthropology. It is not concerned with the historical value of mythology for the group, nor with its effect upon the tribal people, nor with its literary value. This [114] method is concerned only with an objective comparison of all the stories to determine the particular group to which the tribes belong and the route of their migration.

Mythology and folklore represent the background of a certain period and reflect the degree of civilization of a tribal group at the time the myths originated. Franz Boas, the leading anthropologist today, has collected over a hundred mythological tales among the Tsimshian Indians and the following is his conclusion:

> "It is obvious that in the tales of a people those incidents of the everyday life that are of importance to them will appear either incidentally or as the basis of a plot. Most of the references to the mode of life of the people will be an accurate reflection of their

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habits. The development of the plot of the story, furthermore, will, on the whole, exhibit clearly what is considered right and what wrong. .... Material of this kind does not represent a systematic description of the ethnology of the people, but it has the merit of bringing out those points which are of interest to the people themselves. They present in a way an autobiography of the tribe." (1)

[1. Franz Boas, Tsimshian Mythology, Thirty-first Annual Report of the Bureau of American Ethnology, 1909-1910 (Washington, D.C., 1916), p. 393.]

121 171 773 As to the origin of man, stories vary according to different racial groups. Among these, however, there are points of similarity such as the story of the flood, the rescue of a small number of people favored by the spirits and ghosts, marriages between brothers and sisters, and so on. There are many such stories among the Miao in Kweichow, and in several respects their central theme is rather analogous to that of similar tales among other racial groups elsewhere in the world. The following is an account of some mythological tales among the Hua Miao and the Hê Miao for the reference of ethnologists.

2. The Folklore of the Hua Miao

539 [115] One day two brothers finished ploughing a field. The next morning they found, to their surprise, that their previous day's work was undone by some people for the field was levelled down as if it had never been ploughed. In their distress and uncertainty they had to plough the field all over again. But the second morning they found that the field was once more levelled. This was repeated four times and they were greatly

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105 7. In marriage cattle are used as betrothal gifts. Men may have two or three wives.

8. According to their customs marriage between cousins is a matter of course.

9. Their men and women are used to premarital affairs.

10. When a woman dies after marriage her parents are entitled to "bone money" from her husband.

11. The aged are weary of life and willing to be buried alive. This is in line with the ancient story of taking one's life on completing the cycle of sixty years.

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12. They still have a "black-ear" slave system.

13. Every village has a village head, and in case of urgent events announcements are made by sending out wooden tablets.

14. Huan-ku-chang [lit., to settle an old account] is an important festival occasion, celebrated with beef or pork.

15. There is current a story of "the changed woman."

2. Three Versions of Their Ancestral Myth

●121 773 What was the origin of the ancestors of man? Every ethnic group has its own hereditary myth, which in modern mythology is known as the ancestral myth. The ancestral myth of whatever group is always an account of inconceivable miraculous events, from which, however, we can have a glimpse into the infantile psychology and the living condition of the primitive people as well as their conceptions of the universe, creation, and ancestors. Therefore, when an ethnologist is lucky enough to acquire the ancestral myth of an ethnic group he has a very valuable material in his possession. When 773 the present writer went to the Sheng Miao area at Hsia-chiang to make a systematic investigation he gathered a great deal of material worthy of study especially the original regarding their ancestors. The Sheng Miao are the most primitive among

39: Bernatzik--1 E-5 (1936-1937) 1947 AO1 Thailand AO1
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Preface

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This book is the result of an ethnographic expedition into Farther India which I undertook with my wife in the years 1936-1937. In my book, Die Geister der gelben Blätter /The Spirits of the Yellow Leaves/, I have already reported on the Yumbri (Phi Tong Luang), a primitive people that was directly studied ethnographically for the first time by me on this expedition. The general course of the expedition was also described there. I discussed the problem of the original population, which in Farther India still gives rise to many open questions, in my book, Die grosse Völkerkunde /General Ethnography/, Vol. II, pp. 207 ff.

The present study contains the scientific results of my investigations of the Akha and the Meau /Miao/, two vigorous and economically important mountain peoples who, moreover, are prominent representatives of the migratory movement of the mountain peoples of Farther India in general. The Akha and Meau who immigrated into Thailand will be discussed primarily. At the same time a number of colonial-ethnographic problems which pertain to all the mountain peoples of this region will be mentioned.

These problems connected with the mountain peoples of Farther India are of special importance ethnographically as well as in colonial-ethnological respects. This is a matter of peoples faithful to their tribal traditions, whose culture we were able to investigate before it was corrupted by foreign cultural influences. Moreover, it is possible to trace cultural changes, especially among the Meau, which enable us to determine which of their indigenous cultural elements could be preserved during the course of their migrations into a completely different environment, and which of these elements /2/ had to be modified in the course of the migrations. From a colonial-ethnological point of view the Akha as well as the Meau are important because the influx into Thailand of these genetically very healthy, extraordinarily prolific peoples has provided a wealth of vital colonial-ethnological data, not only for them, but above all for the Thailanders /Thai/, the political masters of the country, which may serve as basic illustrations for this kind of tribal migration.